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CONDENSED ANNUAL STATEMENT
December 31, 1924

Balance Assets Brot. Fow'd Jan. 1, 1924		$660,307.79
Income for 1924		850,236.60
TOTAL		1,510,544.39
Disbursements for 1924		781,127.46
BALANCE, December 31, 1924		$729,416.93

ASSETS

Deposits in Banks and Trust Companies	$165,486.65		
Cash in Office and in Transit from District Offices	5,940.98		
Total		$171,427.63	
Real Estate (Cost Price)		382,458.26	
Mortgage loans on Real Estate		127,691.50	
Stocks and Bonds		32,215.00	
Bills Receivable		11,520.32	
Accrued Interest and Rent		4,104.22	
TOTAL ASSETS			$729,416.93

LIABILITIES

Employees' Deposits		$ 28,157.71	
Reserved for Unpaid Claims		2,448.35	
Reserved for Taxes		11,158.47	
Interest and Sundry Accounts		8,101.70	
TOTAL LIABILITIES EXCEPT CAPITAL			$49,866.23
Capital (fully paid)		$ 30,000.00	
Surplus over all Liabilities		649,550.70	
Surplus as regards Policyholders			679,550.70
TOTAL			$729,416.93

Write for a copy of the Annual Statement and a descriptive circular of our Superior Service and Protection to Policyholders.

Claims paid to Policyholders to Dec. 31, 1924..... $3,634,778.09

SOUTHERN AID SOCIETY OF VIRGINIA, Inc.

Operating in the State of Virginia and District of Columbia

THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE AT 69 FIFTH AVENUE, NEW YORK, N. Y. CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 29 No. 6 APRIL, 1925 Whole No. 174

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THE CRISIS

Vol. 29 No. 6 APRIL, 1925 Whole No. 174

Opinion of W. E. B. Du Bois

FISK

THE fight at Fisk University is a fateful step in the development of the American Negro. It involves the tremendous question as to whether Negro youth shall be trained as Negro parents wish or as Southern whites and Northern copperheads demand. Let the attention of no Negro be distracted from this main and crucial point.

It is not a question of color or race. No colored man has demanded a colored president at Fisk. No colored man has demanded a white president at Fisk; but we do demand a president who can teach and inspire and not merely drive and repress, and we care not what his color may be.

It is not and never was a question of "abolishing" discipline. I have taught fifteen years in Negro boarding schools. No one stands for proper discipline of youth stronger than I. But discipline is not humiliation and insult. Discipline does not call for the carrying of colored girl students down back allies to sing for white men. Discipline does not mean the abolition of all rights to student meetings and organizations except under personal faculty supervision; discipline does not call for refusal even to listen to respectful student complaints; discipline does not demand the suppression of the student periodical, of the student athletic association and of practically every student activity. And, above all discipline includes Freedom. Black folk want their children reared under all necessary restraints but they demand for them at the same time that equally necessary freedom and self respect without which manhood and womanhood is impossible. Fisk University today denies this and denies it openly and frankly and bases its denial on "race", so far as it explains it at all.

The history of the development of this struggle is this: Fayette McKenzie has been President of Fisk for ten years. In that time he has had a free hand. He has consulted neither alumni nor colored leaders; he has ruled the students with a rod of iron, he has chosen and dismissed his faculty at will. On the other hand he has assiduously cultivated the white Southerners, joined their clubs, made friends with them. During his administration the academic standard of Fisk has been raised and an endowment of one million dollars obtained; but the dean who accomplished the first task was dismissed and the trustee who raised the money withdrew from the committee as soon as his task was done.

Meantime the inner conditions of the University have been going from bad to worse. Student revolt has been headed off repeatedly by systematic expulsions of the leading spirits. Appeal after appeal has been made to the alumni in vain. In 1921 a trustee who came to hold religious meetings was compelled to make an investigation. He reported to the president and trustees a condition of repression and tyranny, of insult and

discrimination such as no men nor women should be subjected to. Neither president nor trustees paid the slightest attention to his report.

Finally in 1924 after repeated urging I went to Fisk and, addressing the annual alumni meeting, voiced the complaints of students, graduates and citizens in words so clear and loud that they compelled attention.

Immediately the trustees, without investigation and without even waiting for the text of my address, declared that they "earnestly and vigorously" supported McKenzie's policies and ordered his teachers to be "united and loyal" on pain of dismissal. A committee of alumni laid before a committee of the trustees written and verbal testimony of the glaring incompetency of McKenzie in ideal and temperament. The chairman of the trustees committee, Hollingsworth Wood, belittled and ignored the evidence and advised the committee to keep silent.

Thereupon the trustees in November went to Fisk to celebrate the million dollar endowment. The students seized the opportunity. They "rioted" with tin pans and yells; they refused to attend classes and they demanded a hearing before the trustees. The trustees had to yield. A committee of students presented these grievances: straight-jacket discipline, refusal to hear complaints, uniforms for college women, no voice in government, no student paper, no student organizations without faculty presence, no recognition of alumni opinion. The trustees listened. The chairman of the board, Paul Cravath, said he was "deeply impressed and pleased with the fair and manly way in which the students had conducted their case". The concensus of opinion was that all of the demands should be granted and finally all the trustees except McKenzie voted for a student council and athletic association, modification of dress rules and an alumni committee.

Immediately McKenzie set himself to nullify this action. Late in December, with an accompanying threat, he announced slightly modified dress rules, saying, among other things: "It has been decided that we try the experiment of allowing the young women to purchase their own hats, here or at home, next spring. The hats must be black, of a conservative style, simply trimmed in black with no color. . . . Cotton hose will no longer be required for regular daily wear on the Campus."

Instead of calling the alumni committee together he sent them five typewritten pages of quotations commending his administration and suggested that they would have nothing to do with the internal affairs of the institution. On student government he did nothing. Finally, in January, McKenzie went North to consult Hollingsworth Wood and other white folk. He returned January 31, in high feather. Before he reached the campus he announced to reporters that "a complete ignoring of the charges made against the administration will be the policy of the Board of Trustees of Fisk University". At the University he met the student proposal of an athletic association with the statement that when the faculty was ready to take the matter up they would tell the students and not before. He then proceeded in three chapel talks to lay down the law: the policy of Fisk was to be unchanged and those who did not like it could go.

The students rose in wrath. Many have done me the honor of suggesting that I instigated this and the former uprisings. I did not. I knew noth-

MARTYRS AT FISK

Crossley † Anderson * Streator ** Perry * Lewis * Goodwin *

ing of them until I saw the press dispatches. If I had been asked I should have advised against the "riot" because I doubted the stamina of the students to carry it through.

But, without waiting for me or anybody, the students struck. They yelled, pounded ash cans, sang and broke windows.

I thank God they did. I thank God that the younger generation of black students have the guts to yell and fight when their noses are rubbed in the mud.

The president lost all control of himself and the University. Sitting in his house a half mile from the demonstration he ordered eighty white Southern policemen with riot guns into the boys' dormitory where eighty six boys were already asleep. He gave them a list of six boys to arrest and take to jail as ring leaders and *this list was a list of the student committee who had arraigned him three months earlier before the board of trustees!* So eager was he to vent his wrath on these particular boys that he included in the list two boys who were not on the campus during the demonstration but who had been on the committee.

The white police knocked down doors, shot out windows, batted the students in the face with their clubs and paraded them to the president's house and back under guard—three policemen to each student. The students asked to be heard. The president refused to listen to a word and had the six students carried down town in the patrol wagon and locked up all night on a charge of felony, which meant the penitentiary and is an unbailable offense in Tennessee.

He could not prove his charge.

We submit the following excerpt from Court testimony—the italics are ours:

"Officer: 'Professor McKenzie, why did you give me the names of these boys?'

"Dr. McKenzie: 'It's a long story, your honor. *These men have spoken against my administration and my policies all during the year. While I had no actual proof that they were in the disturbance, I felt that they might be behind this or anything of its nature'.*"!

Thereupon the felony charge was withdrawn and a general charge of "disorder" substituted. Again there were no witnesses produced.

The Judge gave a suspended fine and when McKenzie was faced with six damage suits he decided to be "merciful", had the record expunged and the students given honorable dismissal. Meantime the little white chaplain was running around and requiring all students either to sign a paper declaring they had no sympathy with the demonstration or go home. Three hundred out of four hundred students went home.

This is not the end. It is the be-

* Arrested. ** Ordered arrested but not on Campus.
† President of the Senior Class; expelled. Taylor, whose picture is not here, was also arrested.

ginning. Hollingsworth Wood, vice-president of the Board of Trustees, knew the charges and the feeling against McKenzie six months ago. He was furnished oral and written proof. He took no action. When the outbreak occurred he rushed to Nashville. He scolded the scared and helpless students who remained, upheld the President in the public press and agreed with white Nashville opinion in condemning the Negroes. There is no doubt as to what this means. McKenzie is going to be held in his place just as long as money, influence and propaganda can hold him. This Fisk case is going to be made an example.

We accept the challenge: Shall we surrender all control over the education of our children to those who despise Negroes and seek to hold them down by caste, or shall we drive this man and his methods from Fisk and from the colored educational field? Do the benefactors of Negro education want their money used to humiliate and degrade us or to make us men? If they give to our uplift we accept and show our deep appreciation by manhood and accomplishment and not by sycophancy. If they give to our degradation, we hand them back their dole and choose ignorance rather than slavery. On this great height we have planted our banners.

The Bourbon South will never learn. They have always wanted not simply to separate the world into black and white, but to enter the black world at will and order "niggers" about. They rule Fisk today. They form a solid phalanx back of McKenzie, but black Nashville and nine-tenths of the alumni are uncompromisingly opposed to him. The much advertised $50,000 which the white South promised Fisk has not yet been paid, while even Negroes forget that black students pay $75,000 to Fisk every year, not to mention tens of thousands which they put into the pockets of white Nashville merchants. The Ku Klux Klan has offered McKenzie its aid and the cowards on his faculty are blubbering out tearful appeals to alumni whose existence they have just discovered.

I am uplifted by the student martyrs at Fisk. At last we have real radicalism of the young—radicalism that costs, that is not mere words and foam. Hitherto so much of what we called radicalism has been simply internal jealousy. We struck and jibed at our own brothers and felt brave. This was the case with Garveyism which from start to finish was simply a scurrilous attack of Negroes on Negroes. This was the case with the young black Socialists who started out ten years ago to attack capitalism and ended by attacking every Negro whose head appeared above the mired mass. But here is the real radical, the man who hits power in high places, white power, power backed by unlimited wealth; hits it and hits it openly and between the eyes; talks face to face and not down "at the big gate". God speed the breed!

Suppose we do lose Fisk; suppose we lose every cent that the entrenched millionaires have set aside to buy our freedom and stifle our complaints. They have the power, they have the wealth, but glory to God we still own our own souls and led by young men like these, let us neither flinch nor falter but fight and fight and fight again. Let us never forget that the arch enemy of the Negro race is the false philanthropist who kicks us in the mouth when we cry out in honest and justifiable protest.

Men and women of Black Amer-

ica: Let no decent Negro send his child to Fisk until Fayette McKenzie goes.

INTER-MARRIAGE

THE Ku Klux Klan has secured the introduction of bills into certain legislatures, including Ohio, Iowa and Michigan, which should be called proposals "to encourage prostitution and degrade women of Negro descent". These bills have secured the backing of Christian ministers, women's clubs and some prominent citizens, because they prevent legal marriage between persons of different "races".

It is astonishing that muddled thinking will lead to such indefensible and disgraceful proposals. There is nothing to prevent today a white man from refusing to marry a colored woman. There is no law compelling a white woman to take a Negro mate. Decent custom in all civilized communities compels the scoundrel who seduces a girl to marry her no matter what race she belongs to. Does decency ask change in such custom? There are laws which say that if white people wish to consort with colored people they must marry. Can civilization demand less?

Must Nordic culture admit that the only way to prevent intermarriage is to make it illegal and if they admit this can they prove it? Mississippi makes inter-racial marriage illegal and Mississippi has 122,000 acknowledged mulattoes. The whole South refuses to black girls any adequate protection against white brutes or gentlemen and yet the South admits to a million and half mulattoes.

If reason and science, social pressure and parental advice cannot keep white and colored folk from intermarriage, will law do it? Shame on a race and a people that must stoop to such measures in order to maintain their vaunted superiority.

BUSINESS FAILURE

TWO large business suspensions among black folks, the Standard Life Insurance Company in Atlanta and the Brown and Stevens Bank in Philadelphia, have called attention to the singular difficulties of our economic growth. It is wrong to pillory the colored business men engaged simply because of failure. Especially in the case of Heman Perry, the Negro is under deep obligation as the pioneer in a new field. It is the fate of the pioneer and explorer to face failure even after great success, to die in the very land which his foresight discovered. This has been Perry's heavy penalty. He established Negro life insurance. He built a company which operated successfully twelve years and wrote twenty-eight millions of insurance for thirty thousand policy holders. This was a glorious piece of business success. It must not be forgotten.

The investment of trust funds, especially of bank and insurance companies is a difficult job. Here Perry failed. But again he failed so far as proven because of no mean motives. Instead of putting his surplus into safe white business channels, he tried to use them to promote new Negro business openings. He sensed correctly the Negro business field—laundries, drug stores, contracting and building, developing residence plots, printing, etc. But he went too fast, he dreamed too far; he had neither the trained personnel to help him nor the gift to select them. Every venture in which he put Standard Life funds was a feasible, safe venture if time and capital were sufficient. Perry hurried unnecessarily and he borrowed capital not simply from his open friends but from his hidden enemies. When his enemies got him enmeshed they foreclosed and his friends, neither white nor black, could save the great institution into

which he put his life and work. Standard Life is today the property of Southern whites.

In the case of Brown and Stevens the real blame is the banking law of Pennsylvania which allows demand deposits to be invested too carelessly and also charters small private banks with too great ease. This firm used its funds to buy homes for Negroes, an excellent and praiseworthy proceeding. But it also used its funds directly or indirectly to support theatrical ventures which are extremely hazardous. These ventures tied up a dangerous percentage of their moneys in real property which at crisis could not be sold advantageously. A sudden withdrawal of funds left the Brown and Stevens bank and another subsidiary institution helpless and facing bankruptcy.

So much in explanation and partial defense. On the other hand our business men must learn:

1. Wealth invested with them is a trust fund. It is silly to squander one's own money in needless display. It is criminal to jeopardize the hard earned dollars of the poor.

2. Safety rather than large and quick returns is even more necessary for a pauperized group than for the rich. No mere "race" appeal can transmute gambling into "loyalty". Better safe investments at small returns in channels even though white folks control them than fliers in financial Monte Carlos which we call "our own" for a season and then lose forever.

3. Submit to the fact that the control of business in America and in the world is in the hands of white folk today and will be for a long time to come. We control small and subordinate bits and these will grow but they are and must be inter-locking parts of the larger whole. Sometimes we must choose between being fleeced by black or white robbers, but not always. More often our economic growth gives us a chance to choose etween honest and dishonest business. And honest white business is better than dishonest Negro business. Nor does this for a moment deny that honest Negro business is for us best of all and honest safe Negro enterprise desite all failure is growing and spreading.

APRIL FIFTEEN

Remember that the last day for sending drawings and manuscripts for the Amy Spingarn prizes of $600 is Wednesday, April fifteenth. Information on Request.

SOUL'S EASTER

GEORGIA DOUGLAS JOHNSON

SOMETHING has died when the lily lifts
The shaft of its God-turned head,
Something has faded and perished that now
Lies under the lily's door dead.

Something has died when the heart exhales
Its attar of roses rare;
Bow at the tomb when the soul leaps forth
A flame on the midnight air!

ST. PHILLIP BAPTIZES THE ETHIOPIAN EUNUCH

(From the wood-carving in St. Benedict the Moor Mission, Milwaukee, Wis.)

"Behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship."

Acts, VIII. 26-37.

ALL GOD'S CHILLUN GOT EYES

E. FRANKLIN FRAZIER

BEING one of God's "chillun", I have eyes. Moreover, being one of his "chillun", I am subject to the ills that befall his children. So, when my eyes which I depend upon constantly indicated strain, I inquired for a specialist in the city. I found that the best specialist was a Scotchman who had come to this country and established himself in the South. His office was on the thirteenth floor of one of those structures to which this city points as a sign of its progress.

Now, in this monument of progress, they have arranged for the preservation of the purity of God's white chillun by having special elevators for God's chillun of my complexion. White people, of course, can ride in the colored elevator, if they are willing to risk momentary contamination, for the sake of dispatch in their business. In short, white people can ride with colored people but colored people are forbidden to ride with white people. Therefore, I was confronted by the problem of having my eyes repaired without damaging my spirit.

Immediately, some white reader will ask the eternal question: "Do you want to be with white people?" My answer is simple. I wanted to get to the thirteenth floor. At that moment, I did not want to be with white people or colored people, tall people or short people, bow-legged people or straight-legged people. I did not even want to go to heaven, while that desire was unfulfilled. There were many things that I did not want, when I attempted to engage in the simple process of getting from one floor to another. I did not want to be reminded my skin was brown. I did not want to hear a lot of foolishness about social equality and racial purity. Above all, I did not want to be marked off as unfit for human association. Enough!

Mount the stairs with me. I am still young and can use my legs and save my self-respect.

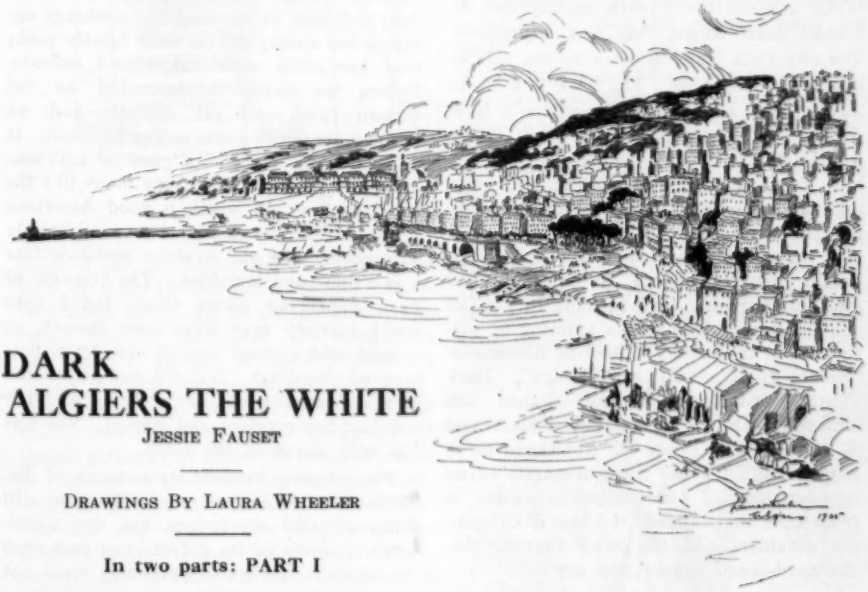
The doctor received me cordially, for he soon learned that I was a professor in a college for which he does some work. Immediately, he began to address me by my last name, as if I were his bootblack or office boy, or life-long friend. (I learned afterwards that he had been a very apt student of Southern incivilities). Resentment leaped up within me. Should I protest and let him know that I was simply there on a professional visit and expected the same courtesies accorded other patients? A voice within me reasoned thus: "Be calm, you young fool. Don't you realize that this is the only specialist in the city to take care of you and it is more important that your eyes are treated than that you should teach him a lesson in politeness?" Then the voice whispered: "If you resent, he might put them . . . . No! No! no civilized man could do that. But they have even burned out Negroes' eyes in the South." Realizing the truth of this, I decided to rationalize the situation. This man was simply an ill-bred coward with a veneer of civilization who was afraid to be a gentleman. I was his superior in manners and humanity.

He led me into a room rather dimly lighted by a court and told me to tell the girl who would come in that I was waiting to have drops put into my eyes. Soon, a thin ghostly girl, clothed in black, glided into the room. Evidently a descendant of the noble Anglo-Saxons of the clay hills of Georgia, she had a pallid face, sunken eyes and lips painted a gaudy red. When she filled the eye dropper from one of the three bottles on the shelf, and approached me, I almost shrank from her. Was she sure from which bottle she had taken the fluid? Did she care? I was only a 'nigger'. Perhaps, she did not want to wait on colored people. I had refrained from antagonizing the doctor. Should I not propitiate this white apparition gliding towards me.

A sign of propitiation among human beings is a smile. A voice spoke out: "You fool, don't you dare smile. It would be all right, if an humble ante-bellum *darky* did so; but you are a young Negro college professor. Don't you know that you are out of the place God fitted you for? Already, you have shown your rebellious spirit by walking up thirteen flights, rather than ride with 'your people'. This is dangerously near a desire for social equality. Have you forgotten that in a town where

you taught, white people kicked one of your students unmercifully, because he was accused of smiling at a white girl on the street? In a room with a white woman in the South, a Negro's smile would be equal to an attack." She dropped the fluid into my eyes and left the room triumphantly. Suspense. Uncertainty . . . Yes, I can still see, and it does not hurt. . . . Do not rejoice too soon. . . . In five minutes, she enters again. She dropped the fluid into my eyes a second time and left the room. . . . The suspense lessens. . . . After repeating this several times, she said in a voice not unkind: "I put it in five times. Didn't I?"

With this ordeal passed, I returned to the doctor who resumed the examination. Again, he showed the same disregard for common courtesy. As I descended the democratic stairs (white and colored people can walk down the same stairs) I wondered if going up on a Jim Crow elevator were any worse than letting an ill-bred coward insult you. Well, I suppose as long as all God's chillun got eyes that need attention in this land of white supremacy, in the absence of colored specialists, it will be a choice between blindness and insult and discomfiture.



DARK ALGIERS THE WHITE

JESSIE FAUSET

DRAWINGS BY LAURA WHEELER

In two parts: PART I

MARSEILLE, which from Paris seemed to beckon, proved on our arrival to be pointing the other way. For across the Mediterranean which stretched careless and blue at the foot of the Rue de Cannebiére loomed Africa. Perhaps that dream-land would never lie so near us again. Algiers was twenty-eight hours away, beyond a sea that smiled and faintly rippled: a sea warmed and gilded by the sun which had forsaken Paris; curtained and lighted at night by stars and constellations which we had never seen; mellowed by a saffron moon climbing from below the surface of the world to the warm, rich velvet of the sky.

Time spent a day and four hours in rolling back the curtain which separated our known from the unknown. Suddenly the ship stood still in the midst of a large and beautiful artificial harbor enclosed in a circular break-water. Before us stretched the jetty and on it flashed a moving picture of brown and black faces, red fezzes, white turbans, white burnouses, red blanket robes. All the strangeness and difference of that life which, starting far, far in the interior of Africa, yet breaks off so abruptly at the southern edge of the Mediterranean, rose instantly to meet us. Porters agile as monkeys swarmed up narrow rope-

ladders over the side of the ship; one of them whipped a gay handkerchief from his throat, passed it through the handles of our valises, threw the staggering load over his shoulder and abruptly started off. Through a lane of staring chattering faces we passed, entered a waiting car. In a moment we had sped from *Mustapha Inférieur*, the lower level of the city, to *Alger*, the city proper. Ten minutes later we had registered in the Hotel Oasis. For a few days we would be residents of Algiers, dwellers in Africa.

Alger la blanche! Algiers the White! White Algiers the French rightly call it. I shall never forget that first impression. The city rises white in tiers up the side of a hill, of many hills. The town is built in three layers, Mustapha Inférieur on a level with and slightly above the jetty; Alger the middle city; Mustapha Supérieur on the hill crests. The roads are white, and white and chalky the dust on the palm-trees that line the streets and dot the public gardens. And on all sides swarm white clad patriarchal figures, superb in burnous and swathing turban. Staff in hand they make one think according to his training of pictures seen in Sunday School or film-shown "Scenes from an Eastern Village". Dark figures clad in European clothes but crowned with red fezzes bring East and West together. Down the Boulevard de la République shine the white minarets of an Arabian mosque. In the public square in front rises the statue of the Duc d' Orléans, the shoulders and the head showing flat like card-board against the sky.

It was nearly dusk when we left the hotel to catch the first glimpse of the city. We boarded an open trolley-car and rode to its terminus. It was a trolley-car of many turnings whose conductor, a courteous young Arab, took his task as a game. From the running-board he dashed to the pavement to turn on innumerable signal lights; he ran ahead and opened switches; from the gathering darkness friends hailed him and he made cheery responses. Some of them leaped on and rode a short distance. Either this traction company furnished endless passes or the young conductor considered this his treat, for his gay companions paid him nothing. Down on the sidewalk the white dust showed grey and grey walls showed dimly through grey air and suddenly appearing from around a turning and vanishing again in the misty night came mysterious figures of women clothed in white and numerous garments, a white face veil covering mouth and nose, cheeks and hair, all but two dark impenetrable eyes and a triangle of creamy forehead. An Arab in irreproachable "sack" suit and red fez mounted our trolley, first helping on his young wife. Mystery shrouded her; her two eyes stared unseeingly before her; she was like an automaton beside her lord; there was no conversation. When they dismounted we saw that her robe was wonderfully soft and white; that the stockings encasing her dainty ankles were faintly pink; that her shoes were russet and delicate. Before we ourselves descended an old woman came and sat opposite and we found a chance to examine her face veil. It seemed to be made of a piece of soft embroidered muslin shaped very much like the tiny white apron which a good American housewife sometimes assumes on a leisurely afternoon. The old Arabian woman's face was sallow and wrinkled. The triangle of flesh appearing above those faded eyes could scarcely ever have been smooth, so crissed and crossed was it now by a pattern of tiny lines. But old and faded and wrinkled as she was her clothing and her veil lent her mystery and marvel. She was the very savor of the East.

The morning brought its measure of disenchantment. Algiers was still white, still different, still mysterious but the merciless sun revealed its defects and destroyed its magic. The white burnouses were not quite so white, the flowing robes terminating a foot from the ground afforded a glimpse of European trousers and shoes; the children were sore-eyed; there were beggars at every corner. Through the voluminous garments of the women showed the outline of misshapen bodies, broken and distorted by neglect, abuse and much bearing of children. Yet nothing could destroy, could penetrate their air of mystery. And the grave and regal bearing of the better type of Arab compensated for the shocking anomaly of his dress. This anomaly showed everywhere, in the jostling of streets bearing now Arabic, now French names; in the issuing of French sounds from bearded Arab lips; there were boulevards vaulted and

arcaded like the Rue de Rivoli in Paris and just off them tier on tier of worn, crumbling steps which led to the dark and tortuous "native" quarters. So completely had my first glimpse of the city prepared me for a manifestation of life totally different from any which I had ever known that I was heart-broken at finding myself before an array of shops, in front of ranks of counters covered with jewels, bric-à-brac, pictures, gloves, materials such as one encounters any day in the Boulevard des Italiens or in Forty-second Street. It was unnecessary to close one's eyes to imagine oneself in Paris or New York.

Presently we find the courage to mount those worn and crumbling stairs which lead from spacious Rue Bab-Azoun and to emerge into the first street which lies back of it. Here immediately one is in another world. The pavements are lined with shops and with booths, square and dark these last, some of them mere cubby-holes. In one, fezzes, gay handkerchiefs and meretricious jewelry is sold. The next is devoted to string. Algiers seems a center of the cord-making industry. Here a dark interior is lined with flaming bolts of cloth printed in crude, high colors; a little Arab, or perhaps he is a Turk, sits impassive behind a brief counter and dreams with wide staring velvet eyes beyond his shop, beyond the facing houses, perhaps beyond the sea. He does not see you as you pass by; from his expression I judge he will sell nothing today. Further down we enter a tiny dark shop; this one has windows displaying indifferently gay beads and faded basketry, a few bracelets showing in filagree Moorish emblems, the crescent and the hand of Fatmah. The spare grizzled proprietor shows us his wares. A passenger on the boat had warned us never to pay the first price mentioned. But we are Westerners. We do not haggle easily. He rejects with dignity our one timed suggestion at reduction. But the price is absurdly small in any case and we come away content.

This street and all the streets in Algiers swarm with people—children, boys, and men, men, men! I have never seen so many not even in New York. They pass perpetually through the ways on the pavements and in the road; they sit in the native business quarters, on the edges of the side walk; they spill over into the gutters; they swarm the stone winding stair-cases which bisect the streets. Boys perched on stools eat couscous, the native dish, from a bowl or from a tin cup. Men magnificently bronzed,

lean and regal, a red cloak streaming behind them, thunder by on—obviously—Arabian steeds. It is too bad that moviedom has spoiled the integrity of this scene; our sophisticated eyes find in it a touch of artificiality.

By accident the artist of our group and I stumble into a magnificent shop on Rue Bab-Azoun. We enter to purchase a trifling souvenir; we remain to finger, to envy and to listen to the expounding of "Pohoomull Brothers, Brahmin merchants". They are of course East Indians. I notice a curious phenomenon: the brothers are brown, we are brown, the Arabs are brown, but there is a difference in our brownness, so much so that clad all of us in Western dress, each would shortly be able to discriminate. The Pohoomull brothers greet us cordially; they call us "friends"; they order for us sweet, black Turkish coffee and Turkish cigarettes. They are delighted to show us a brooch in pearls and sapphires at 3000 francs, and minute and useless souvenirs at three. The more talkative partner leads us to a store-room of brasses and coppers; finely carved trays and vases; gorgeous incense burners; chimes, tables inlaid with copper and silver, cunning and unusual patterns wrought on knives and jugs and utensils whose uses we do not know. We assure him again and again that we have no intention of buying, that we are really quite poor. But he insists that it is a pleasure to him, that we are his "friends", that something in the shape of our heads makes him recognize kindred spirits and that therefore he would do for us what he would do for few others: show us in detail his 3,000,000 francs worth of merchandise and count it time well-spent. He makes me think of Forster's Dr. Aziz in his "Passage to India". The social amenities, he thinks, constitute friendship and when we in our tongue-tied Western fashion express our gratitude, for his belongings are marvellous and the atmosphere of his shop gracious and charming, he becomes more and more eager to please. He would do anything to make our stay in Algiers profitable and pleasant. Is there anything we desire; if it is not in his shop he will procure it elsewhere. He is so obviously sincere that my friend voices her great longing to to paint a Moorish woman. The very thing—every day a number of girls come to his place to do embroidery—Pohoomull Brothers manufacture their own goods—"if Mademoiselle will look in tomorrow—". Mademoiselle does look in tomorrow—three times, but the girls are not there. "You can never depend on them", he apologizes, shaking his head in sorrow.

Like Dr. Aziz he falls down when put to the proof of his protestations.

(*To be continued in the May* CRISIS)

MABED IBN OUHAB

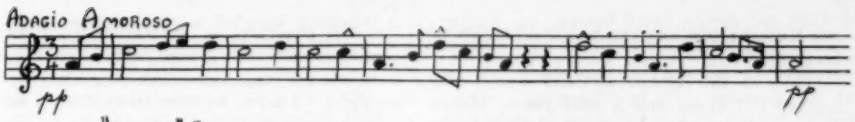
MAUD CUNEY HARE

THIRTEEN centuries ago, Arabia gave to the world a poet of humble birth, whose romance is the inspiration today for dramatist and musician. A century later, another son, a singer, in like station in life, added glory to Arabic fame. The lives of both poet and musician contained many common experiences and both were nurtured by the sun and stars.

The name of the poet, Antar Ibn Shaddad, lives through the art of music; the name of the musician awaits a poet to revive the knowledge of his former existence.

Mabed, the date of whose birth is wanting, was born a slave, the son of a Negro father and he, himself a mulatto, lived in Arabia. Both Antar and Mabed won their freedom because of their marked superiority and extraordinary gifts. After great vicissitudes, Antar gained his freedom because of his exceptional talent as a poet and his fearless bravery as a warrior; more than a century later, Arabia crowned Mabed with the rights of a freeman because of his unsurpassed gifts as a singer and maker of song.

Mabed died about 682 A.D. shortly after he was called in service of the Calif Oualid Yezid at Damascus. When a youth, he, like Antar, frequented the pastures, tended the cattle, roamed the mountain side with the flock and faithfully tended the camels for his master. We surmise that this was the time of the camel-chant noted in early



"LAHN"-[ALAS, THEY ARE NO MORE]

Arabian folk-song—those modulated plaints that the camel-drivers chanted with the belief that they would charm their beasts and stir them to a more rapid pace. Chants that were composed, however, were found in the chants of Omar who became Caliph in 634 A.D.

An opportunity was early opened for Mabed to take music-lessons from Said Khather-Kachith. That he profited by the instructions given him under this master is proven by the following incident:

One day, Ibn-Souréidj and El-Gharid, two of Arabia's celebrated singers, were traveling to Medina to accept the honors that were to be conferred upon men of renown, and arriving at a spot called "Lavoir" —a bathing pool—which was near the city, they met a young boy who was carrying a net to ensnare birds.

The lad was singing a "lahn", a well known strain. So beautiful was the voice that the two singers started in amazement and accosting the boy asked him to repeat the song. This he did and in such a remarkable voice and manner that Ibn-Souréidj turned to El-Gharid and said: "Hast thou ever heard anything to equal this? If it is thus that a bird-boy sings at Medina, what chance have the professional singers? For me, my mother may lose me, if I do not return immediately!" El-Gharid was of the same opinion and they renounced their journey and returned home.

Ibn-Souréidj's opinion of the voice of the youth Mabed was of great importance, for he, himself (a freed man), was not only a celebrated singer who was said to "touch the heart-strings by his magnetic emotion", but an instrumentalist of note who had been an attaché of the Court of the Calif Ohman about 650 A.D. The Calif Yezid, hearing of the discovery of the talented youth, desired to hear him and sent a courier of Medina with an order to bring Mabed to him. Having arrived at the Court, the Calif wishing to hear the "lahn" which Mabed had set to music, ordered a large basin of water perfumed with musk, saffron and rose-water, and seating himself on the edge of the basin called out to Mabed —"Sing to me the lahn!" As he did so, a curtain hiding him from the singer's gaze, —he plunged into the perfumed water. According to one story, thrice he ordered: "Sing once more the incomparable lahn!"

Mabed responded with the refrain:

"Alas! there are no longer these men, noble hearts. Submitting to fortune, all went the way of their desires. In rapid course of events, time carried them away. One after the other they have disappeared.

"Thus time sweeps away all and annihilates. The separation causes my eyes to weep and takes away from them, sleep. Ah! separation is full of tears, when one loves!"

As Mabed ended the song, the servants replaced the Calif's vestments and brought little boxes of perfume. The singer was presented with 15,000 pieces of gold and told by the Calif: "Go back to Medina and keep this secret about that which you have seen. He who wishes to keep the favor of Princes, must be discreet."

This picture of luxurious court life is not necessarily a voluptuous one. The life of the Calif was probably more sensuous than sensual and it may be that his experiment in combined sensations produced by perfumed odors and emotional music was the fore-runner of the modern world's attempt to combine harmonies of color and tone.

Mabed's intelligence, beauty of voice and the merit of his compositions soon acquired celebrity for him and we next hear of him as a musician at the palace. It is not surprising that Yezid should appreciate the art of a singer for he, himself, was said to be the first Calif of the Ommiades to compose music.

Formerly, Ibn-Souréidj had declared of Mabed: "If this young man lives, he will be the great singer of the country". His teacher, Said Khather-Kachith, a man who had been taught by d'Abd-Allah, Ibn-Djafar and Djemila, must have been well-fitted for his profession, for a poet speaking of Mabed, declared that: "Towais has shone in the *art* of singing and so has Ibn Souréidj

but Mabed alone has reached the heights of his career".

While in the service of Calif Yezid, who reigned but three and a half years, Mabed died at Damascus in the palace of the Prince. His son, Kerdem, speaking of the last rites said: "When the hearse came out of the Palace, a slave of Yezid's, Salama, a woman musician who had been a pupil of my father's, took hold of one of the supports of the carriage and with eyes filled with tears, recited the verses of En-Alhouet, which my father had set to music and which alluded to the actual separation of death".—[It was the same "lahn" that had first brought Mabed into favor at Court.]—"The Prince Oulid Ibn Yezid and his brother marched in front of the hearse until it had gotten out of the palace."

Mabed has been described as being of tall stature and prepossessing looks, but squint-eyed. The following is his personal valuation of his compositions: "I have composed melodies that a tired man cannot sing or the man who is weighted down with his water-bag"—[a method of carrying water still practiced in the Orient]—"I have composed airs that a man leaning on his elbows cannot sing without raising himself up straight. I have written those that a man who is seated down cannot sing without rising!"

Alexandre Christianowisch,* to whom we are indebted for these interesting facts, says that as a composer, Mabed had not been surpassed by his predecessors or successors, and of the famous "lahn" he writes: "It possesses all the beauty of the Oriental catilena; the grief—that vague thing that you cannot analyze. It can only be compared with a zephyr which just touches the ear—by a beautiful, balmy night. It is a complete dream."

Isaac, son of Ibrahim El Masohly, a noted musician of that time, one who was at home in music as well as in poetry and law, placed Mabed as—"A singer who was well-informed. A consummate artist and one of the most agreeable of singers. His compositions denoted a superior talent to all his rivals. He was the Prince of singers, he was the first artist of Medina!"

* Esquisse Historique de la Musique Arabe by A. Christianowitsch.

LIBERIA

PRESIDENT KING of Liberia and Mrs. King have been paying an official visit to Sierra Leone. They came on a British cruiser and were received by the Governor with a salute of twenty one guns. There was an official dinner with reception and ball and several other dinners and functions covering a period of five days. The Governor and most of the chief officials of Sierra Leone are white. The Mayor of Freetown and several members of the Governor's council are black. President King took the trip in order to visit the interior of Liberia by way of the railroad from Freetown.

At the January session of the Liberian legislature the following act was passed:

Whereas, as a far-seeing and patriotic statesman, His Excellency Charles Dunbar Burgess King deported in July, 1924, the emissaries of the Universal Negro Improvement Association, thereby demonstrating the correctness and soundness of his policy and political principles, with which the National Legislature is in full accord.

Therefore, it is enacted by the Senate and House of Representatives of the Republic of Liberia in Legislature Assembled:—

Section 1.—That from the passage of this Act the deportation of the emissaries of the Universal Negro Improvement Association on the 31st day of July, 1924, be and the same is hereby approved.

Section 2.—This Act shall be published immediately.

Any Law to the Contrary Notwithstanding.

The annual message of the President of Liberia to the legislature, December 9, 1924, is here summarized from the report in the London *African World:*

¶ Our foreign relations have been of a friendly character, barring a single contretemps on our borders with the French, which at one time threatened to furnish a pretext for French invasion into Liberian territory. The Liberian position has been satisfactorily established, and a friendly close to this incident is foreshadowed.

¶ The annual budget for the year 1924 shows an unprecedented increase in the revenue collected within the Republic from all sources. The figure for the total receipts,

after deducting the balance brought forward from 1923 of $1,310.53, is $699,723.48; while the expenditure aggregates $681,358.02, the balance carried forward to the ensuing year being $19,675.99. The increase of the year's revenue over that for 1923 is $205,834.15.

The port and harbour dues revenue yielded the sum of $34,359.49, an increase of 100 per cent on that for 1923. This item of revenue collection is more than justified by the three first-class lighthouses recently erected at the ports of Monrovia, Cape Palmas and now Sinoe.

¶ The Customs Receivership, which is charged with the collection and administration of the Customs and other revenues earmarked for the service of the Liberian Gold Loan of 1911, has received during the twelve-month under review the sum of $380,078.39, as against the figure for the previous year of $372,097.33.

¶ The amounts paid to the Fiscal Agents of the Liberian Gold Loan were in accordance with existing understanding and cover the coupon interest payments when they became due, and also provide for the sinking fund of the Liberian Gold Loan Bonds. In accordance with this understanding, the interest coupons were promptly paid off January 1 and July 1, 1924; "and there are now sufficient funds on deposit," the General Receiver reports, "to meet the coupons due January 1, 1925". Monies have been paid into the sinking fund regularly, in consequence of which the New York National City Bank bonds have been retired to the extent of $50,000, the price of the bonds rising from 71 to 79 during the year. The redemption at various periods of the Liberian Gold Loan 5 per cent bonds is as follows:—

From 1912 to October, 1920....	$100,000.00
From October, 1920, to January, 1923	42,044.92
From January, 1923, to July 1, 1924	23,255.08
Total of bonds called in to date..	$165,300.00

¶ The imports for 9 months of 1923 were $1,076,848; the exports were $1,088,641.

¶ The Supreme Court of the Republic, which had lost its Chief Justice in the death of the Honourable J. J. Dossen, was on November 5 last reconstituted by the President's appointing Senior Justice the Honourable F. E. R. Johnson to the Chief Justiceship and the Honourable T. E. Bey Solow to one of the Associate Justiceships. Mr. Solow is a native of the Vai tribe and for many years was a member of the legislature.

¶ The Liberian postal administration has also contributed much to the upward trend of affairs in general. Its reports show a 16.3 per cent increase in letters and 6 per cent in printed matter, handled during the year 1924 over the corresponding items for the preceding year.

¶ The parcels post traffic amounted to 7,001 pieces, as against 3,425 pieces for 1923, or an increase of over 50 per cent.

¶ The Firestone Rubber and Tire Co., of Akron, U. S. A., has during the year submitted proposals to the Government for the lease of land to carry on rubber plantations on an extensive scale. The President's unequivocal attitude towards the investment of foreign capital in Liberia is so well known that it had better be stated in his own words. He said: "For the development of our country we must give liberal encouragement to foreign capital. Cease looking to foreign Governments for assistance in the shape of loans for the development of our country."

¶ The construction of the Monrovia-White Plains motor road (30 miles long) has been completed. The White Plains-Careysburg road, improperly built sixteen years ago by the late Liberian Development Company, has been overhauled and made safer, especially around the curves, for travel. The Monrovia-Sanoquelleh road (about 100 miles), leading into the hinterland, is in building, as well as the Brewerville-Boporah road, both these roads being in Montserrado County. The former is expected to be completed in the latter part of 1925 or the early part of 1926. In Maryland County the construction of the Harper-Gbodobo road (35 miles) is nearing completion.

¶ Education in Liberia is still largely in the hands of the missionaries, the number of purely Government schools being only 22, and the enrollment only 704 pupils, as compared with the attendance at mission schools of 3,199 pupils in well-maintained schools numbering 67. The President keenly deplores this state of things and will ask the present Session of Legislature for sufficient appropriation to extend the operations of the Educational Department. Compulsory education is also envisaged in the work of the Legislature this year.

¶ The Marcus Garvey spectre being now completely exorcised from the Liberian scene, the country is, at least for the moment, rid of an insidious propaganda which presented many points tending to mar our good relations with friendly neighboring States.

¶ Liberia's immediate objective is towards *nationalism*, and not *racialism*: the making of a nation, and not a race. . . . As the United States of America has been the melting pot from which has emanated a strong, vigorous and united nation composed of every nationality in Europe, and of even the descendants of the various black tribes of Africa, so must Liberia be also the melting pot for the members of our racial group in America, the West Indies, Sierra Leone, Accra, Lagos and other parts of Africa, from which also will emanate a strong, vigorous and united African nation, with malice and ill-will towards none, but with love for all, contributing its quota towards the world's civili-

zation and the uplift of humanity. . . . They can only say to their unfortunate brethren, "Leave, come over and join us. But in coming over, leave behind your respective peculiar problems, as we have sufficient of our own without new and additional ones being added to them. Break the bridges behind you and think no more of the fleshpots of Egypt. Come seeking assimilation and with a spirit to be helpful, to teach as well as to learn, and not in an attitude of carping criticism and contempt of our century of efforts at nation-building."

In other words: If the itching hands of marauding Europe can be kept off Liberia; if American capitalists white and black can furnish needed capital and if trained technique and unselfish devotion can come to the aid of this brave little nation, her future is secure.

TO THE MEMORY OF COLONEL CHARLES DENTON YOUNG

HARRIETTE SHADD BUTCHER

WITH satin skin and body bare, they beat the air with drum;
They sang a weird, uncanny song that seemed to strike them numb;
Full passionate their bodies beat to time not elsewhere heard—
A melody of wind and rain and gentle song of bird.

When hawk and eagle fly by night,
There shines on each the same moon's light.

With satin skin and body bare they danced to sun and star,
They stalked the mighty game to lair, and drew men near and far;
With milky skin and body decked a people came to see
What made the satin bare-skinned men so happy and so free.

When hawk and eagle search by day,
They seek, forsooth, the self-same prey.

The simple truth they failed to see, it lay before their eyes:
The men with satin skins were kings; they wore no motley dyes;
They reached their goal on sweeping wings —such wings as eagles fly.
The nightingale no longer sings when hawks go sailing by.

O eagle, spread your wings tonight;
Let not the hawk get out of sight.

The milky skins took bodies bare across the ocean wide;
They made them slaves to their command, their souls they could not guide.
All day the slaves worked in the sun, to till the soil their task,
They suffered all that humans could and wore a smiling mask.

The eagle soars high in the air;
It holds a place no hawk will dare.

With nothing they could call their own, no earthly prize to win,
Their hidden souls were theirs alone,—a holiness within;
They held their heads as eagles do and looked into the sky.
The hawks made circles in the air and with great pride flew by.

O hawk, fold up your wings tonight.
The eagle's flown far from your sight.

Crusader, you of our own time, who proved to all the world
That red and blue and white are strong when in one emblem furled;
Crusader, true, of our own time, who left a country fair,
You turned a Son to your own clime—a Son with kingly air.
For, radiant in your consciousness beneath your carriage bold,
There shone your heritage of strength—a gift that eagles hold.

The Horizon

¶ John Preston Davis, graduate of Dunbar High School, Washington, D. C., has been selected as editor-in-chief of *The Bates Student*, college paper of Bates College, Lewiston, Maine. Mr. Davis is a junior and is specializing in journalism. He recently represented his school in the international debate with Oxford and has been selected to go to England on the return debate, as well as being one of the three debaters to meet Colgate in March.

¶ The following notice was found in the Washington, D. C., station and sent to THE CRISIS:

W. T. 22 —
Insp. 922 1-15-24

THE WASHINGTON TERMINAL COMPANY

WASHINGTON, D. C., February, 9th, 1925.

Parcel rorters

When waiting on Colored passengers who desire to eat in our restaurant or Colored passengers who seek information from you as to where they can eat you should notify them that they can eatnat tha lunch sounter and under no conditions should you take Colored passengers to the dining room at this Station.

W.N. Marks,
Station Master.

¶ Dr. Alonzo deG. Smith is one of the outstanding medical men of New York City in the field of pediatry. He is a graduate of Long Island College Hospital and City College of New York. He is clinical assistant, Children's Department in Vanderbilt Hospital, and in the Department of Children's Diseases, Columbia University, as well as assistant in the Children's Dispensary, Mount Sinai Hospital.

¶ Mrs. Lucy B. Stephens of Lynchburg, Virginia, is dead. Mrs. Stephens, wife of Rev. George E. Stephens, one time principal of Morgan College Annex, was a graduate of Hampton and taught for 43 years in the schools of Virginia. She was president of the N. C. T. Y. for the state of Virginia and a member of the N. A. A. C. P.

¶ Dr. John W. Cann, well-known physician and graduate of Meharry Medical College, is dead at his home, Hamilton, Bermuda. For fourteen years Dr. Cann represented Sandys Parish in the House of Assembly and at the time of his death was a member of the Board of Education and of the staff of the King Edward VII Memorial Hospital. The Governor, members of the executive and legislative councils, the speaker and members of the Assembly and other prominent citizens attended his funral.

¶ The first prize in a Baby Contest given by the Girl Reserves of the Phyllis Wheatley Branch of the Y. W. C. A., Bridgeport, Connecticut, was won by Susie Lee Morgan, aged five months. The second prize was won by Grace Dow.

¶ Miss Esther Fairfax, 8th grade student in the Curtin School, Williamsport, Pa., has been awarded the 3rd Pennsylvania prize offered by the Highway Education Board of the National Automobile Chamber of Commerce.

¶ Leon Waddy, of Rankin, Pa., a senior in the Braddock High School, was awarded second prize for the drawing which he submitted for the 1925 Safety Calendar Contest conducted by the Carnegie Steel Company of Pittsburgh, Pa.

¶ Miss Adah Louise Killion of Baltimore, Md., is the first colored woman to qualify

Dr. Thomas C. Imes (p. 270)
George R. Coombs (p. 270)
Gus J. Williams (p. 269)

N. C. Bruce (p. 266)
Miss Adah L. Killion (p. 263)
Mrs. Lucy B. Stephens (p. 263)

Dr. John W. Cann (p. 263)
William L. Reed (p. 266)
Dr. Alonzo deG. Smith (p. 263)

John P. Davis (p. 263)
Grace (p. 263)
Esther Fairfax (p. 263)

Bert Ritchey (p. 270)
Susie (p. 263)
Dorothy M. Houston (p. 269)

Edith A. Player (p. 270)
B. F. Stevenson (p. 266)
Leon Waddy (p. 263)

as assistant supervisor of music in the Baltimore Public Schools. Miss Killion led her class with an average of 93.6.

¶ Attorney General Jay R. Benton, Massachusetts, has announced the appointment of Matthew W Bullock of Boston as special Assistant Attorney General. Mr. Bullock is a graduate of Dartmouth College and Harvard Law School and was admitted to the Massachusetts bar in 1917.

EARL SMITH (p. 270)

¶ The Dixwell Community House, opened in New Haven, consists of two stories and a basement. It is equipped with a gymnasium, shower baths, club rooms, parlors and reading rooms. The cost was approximately $70,000, support coming from the New Haven Community Chest. While the house is primarily for the 9,000 colored citizens of New Haven, there are registered young people of Jewish, Italian, Greek and Polish nationality. There are at present two full-time workers and numerous volunteer workers. The program is largely recreational including athletics, music, dramatics, arts and crafts, forums, etc. Boys and girls and men and women are grouped separately. The center is an outgrowth of Dixwell Avenue Congregational Church of which the Rev. E. F. Goin has long been pastor. The governing board has 15 white and 15 colored members.

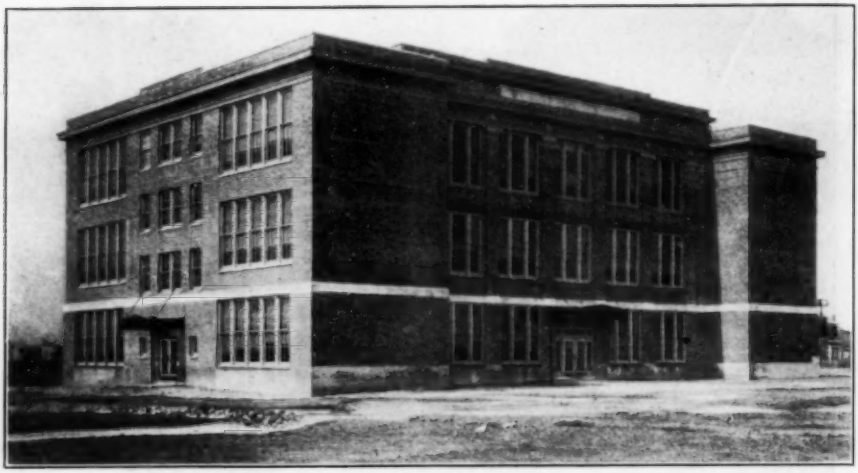
¶ William L. Reed of Massachusetts was appointed Executive Secretary of the Governor's council by Governor Cox and reappointed by Governor Fuller. Mr. Reed had previously been executive messenger for 22 years, serving under ten governors.

¶ Benjamin F. Stevenson of Liberty, Missouri, is Tuskegee's all-American helfback and is said to be one of the greatest kickers in the U. S. A.

N. C. **Bruce, Inspector of Negro Schools** of Missouri, was born in Virginia and educated at Shaw University and at Bates College, Maine. He has been Dean of Shaw University, Principal of Bartlett High School and founder of the Mid-West Country Life School at Dalton, Missouri.

THE DIXWELL COMMUNITY HOUSE

¶ Here are pictures of the English "triumph" in Egypt and Sudan. *Above* are the dead bodies of a few of the hundreds of black soldiers who were mowed down with machine guns. *Below* is the hospital in which thirty or forty of these men held the British army at bay for twenty-two hours. On page 270 is the picture of Aly Abd-el Latief (Aly, the Slave of Kindness), the Sudanese national leader who is now undergoing three years of hard labor; and on page 268 is Osman Digna, the great black leader under the Mahdi who defeated the British army in 1884 and drove the English out of the Sudan for fourteen years. He was captured in 1900 and "forgotten" in prison for twenty-four years. Thus England leads the world toward human freedom!



HUNTINGTON HIGH SCHOOL

¶ Huntington High School, Newport News, Virginia, begun in 1919, has had very rapid growth. The school started with 48 pupils; in 1920 there were 92; and by 1923 the number had increased to 250. In 1924 the school was removed to a new building containing 18 classrooms, an auditorium, library and laboratories. Mr. L. F. Palmer, graduate of Wilberforce and the University of Michigan, is principal.

¶ The national officers of the Alpha Kappa Alpha Sorority for the year 1925 are Miss Pearl Mitchell of Cleveland, Miss Murray Atkins, Miss Anne Broadnax of Wilmington and Mrs. Mary A. Holmes of Washington. There are thirty-eight chapters and the year's program emphasizes educational and vocational guidance for students.

¶ The Phi Beta Sigma Fraternity is devoting itself to problems of business among Negroes.

¶ The Southern Aid Society of Virginia in its thirty-second annual statement shows total receipts of $994,894 for 1924. It owns $382,458 in real estate.

¶ Mrs. Kate Joyce of Columbus, Ohio, is dead at the age of 79. Her father was the late Frederick B. Roney and her daughter, Mrs. Ida Joyce Jackson, was for ten years the treasurer of the National Association of Colored Women.

¶ Dr. Charles R. Lewis, of Akron, Ohio, has been made a member of the associate staff of the People's Hospital of Akron.

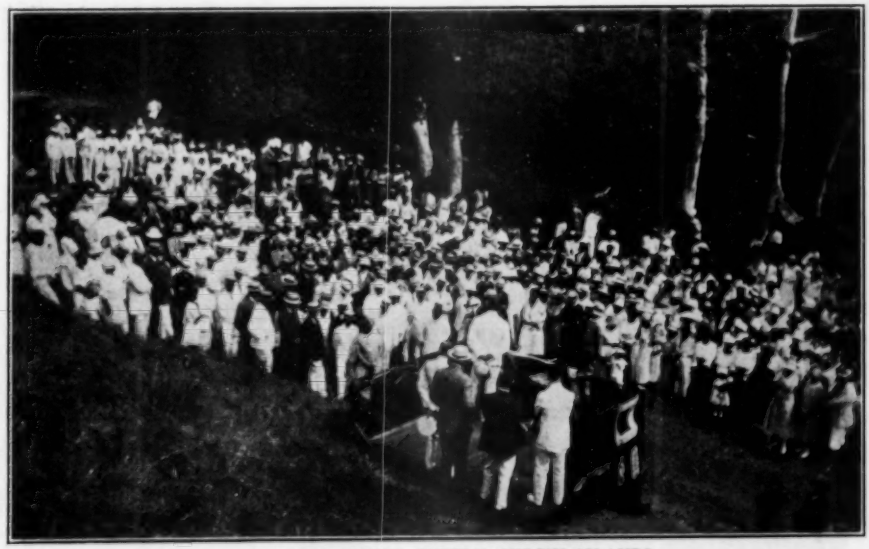
¶ E. F. Eggleston has been presented with a certificate and fifty dollars in gold by the Kiwanis Club of Atlantic City as the "most efficient traffic policeman" in the city. He is a world war veteran.

OSMAN DIGNA (p. 267)

¶ Dr. Charles S. James of Chicago has been appointed city dentist of public schools and is the first colored dentist to serve in this capacity. He is a graduate of Northwestern.

¶ Mrs. Pearl F. Ransom has been appointed a teacher in the public schools of New York. She ranked among the first five of more than one thousand teachers who took the examination.

¶ The chief officers of the Kappa Alpha Psi Fraternity for 1925 are Earl B. Dickerson and J. Ernest Wilkins of Chicago,



THE NEW WATER SUPPLY, VIRGIN ISLANDS

Frederick A. Clement of Evanston and N. D. Scott of Boston.,

¶ The breaking of ground for a permanent water supply system for St. Thomas, Virgin Islands, took place at Staabi Cut where the first spade of earth was turned by the Governor.

¶ Walter R. Hill, attorney, is dead at St. Louis, Missouri. Mr. Hill was admitted to the bar in Galveston, Texas, where he practiced for 8 years. After 6 years' practice in St. Louis he was appointed Associate City Counselor, where he served till his death.

¶ Sergeant Gus J. Williams, U. S. Army (retired), has been awarded, by direction of the President and Secretary of War, a distinguished service cross and citation of praise for extraordinary heroism in action against Filipino Insurgents at Nagulian, Luzon, Philippine Islands, in 1899.

¶ A religious revival has been held at Des Moines, Iowa, which included the unusual subject of inter-racial tolerance. Three-fourths of the entire population of Des Moines is said to have attended the meetings. Among the colored leaders present was Dr. George E. Haynes.

¶ Miss Dorothy Maud Houston, age 15, Dunbar High School student, Washington, D. C., has been awarded 3rd prize in an essay contest conducted by the Washington *Star*.

¶ Gordon B. Hancock, professor of sociology at Virginia Union University, has exchanged classes with Professor R. Harlan, professor of sociology at the white University of Richmond. Mr. Hancock is a graduate of Colgate and Harvard.

¶ Miss Belle C. Tobias, daughter of Channing Tobias, is among the fourteen young women placed on the High Honor Roll out of three thousand students at the Wadleigh High School, New York. Miss Tobias had an average above 90 per cent in all subjects. She came from the Dunbar High School, Washington, D. C.

¶ Louisiana has built fifty new school buildings for Negroes at a cost of $100,000 during the last year. Nevertheless, only 60 per cent of the Negro children of school age were enrolled and only 45 per cent actually attended. The per capita cost of Negro education in Louisiana has increased from $3.88 in 1914 to $8.28 in 1924.

¶ The Association for the Study of Negro Life and History had an income of $20,653 during the fiscal year ending June 30, 1924. The Association publishes *The Journal of Negro History* and issues books and pamphlets.

¶ The Associated Mutual Savings Bank of Baltimore, Maryland, has inaugurated a system of public school savings banks. The Lockerman School (No. 100) was the first colored school to organize such a bank.

BANKING HOURS AT THE LOCKERMAN SCHOOL, PRESIDENT VAN LEAR REDMON IN CHARGE

The eighth grade pupils of the Lockerman School serve as bookkeepers and tellers. The bank has handled over $800 and the number of depositors is 623.

¶ Bert Ritchey, 16 year old Negro boy of San Diego, Cal., was the outstanding football star of the San Diego High School team this year. Ritchey also excells in basket-ball, high jumping and volley ball, having won nine letters, eleven medals and a gold football.

¶ Earl B. Smith, former track coach of Punohou, Honolulu, Hawaii, is dead. Coach Smith was responsible for four inter-scholastic champions during the five years he coached. Born in Cheyenne, Wyoming, Smith attended Colorado College where he was one of the leading athletes in track and football.

¶ Miss Edith Player, age 17, of Akron, Ohio, won the city and state medal in a music memory contest, and a scholarship to Ohio Wesleyan University, Delaware, Ohio.

ALY ABD-EL LATIEF (p. 267)

¶ George Robert Coombs, City Counselor of Lexington, Kentucky, who is dead at his home, was very successful in business and highly respected by colored and white citizens alike.

¶ Dr. Thomas Creigh Imes of Philadelphia is dead. He was a graduate of Hahnneman Medical College. Dr. Imes was very active in fraternal and medical circles, being a member of the staff of Mercy Hospital of which he was one of the founders.

National · Association · for · the ··· Advancement · of · Colored · People.

NOMINATIONS FOR SPINGARN MEDAL

NOMINATIONS are now being received for the Spingarn Medal, given annually by Joel E. Spingarn through the N. A. A. C. P. "to the man or woman of African descent and American citizenship, who shall have made the highest achievement during the preceding year or years in any honorable field of human endeavor". Any person is free to enter the name of an American Negro, who, in the opinion of the person making the nomination, is worthy of consideration for this distinct honor. Nominations should be sent to Bishop John Hurst, Chairman of the Award Committee, 69 Fifth Avenue, New York City. The full name and address of the person nominated and of the one who nominates him should be given, together with a concise statement of the accomplishments of the person nominated. The Committee is eager to have many persons point out unique achievement by any American Negro such as will entitle him to consideration. The other members of the Award Committee are Dr. John Hope, President of Morehouse College, Atlanta; Oswald Garrison Villard, Editor of *The Nation*, New York; Dorothy Canfield Fisher, novelist; James H. Dillard, Director of the Slater and Jeannes Funds; Col. Theodore Roosevelt; and Dr. W. E. B. DuBois, Editor of THE CRISIS.

Worldwide publicity has been given to the various recipients of the medal, particularly because of the award in 1924 of the emblem to Roland Hayes, the great tenor. Winners prior to that time include Dr. E. E. Just, the late Col. Charles Young, Harry T. Burleigh, William Stanley Braithwaite, Archibald H. Grimké, Dr. DuBois, Charles S. Gilpin and the late Mary B. Talbert.

RESIDENTIAL SEGREGATION

The need for solidarity in the fight being made by the N. A. A. C. P. to prevent the extension of residential segregation of colored people through agreement among white property owners has been emphasized by recent developments in the National Capital. White property owners of Washington have not only been carrying into court cases of property sold to Negroes, they have also been conducting a vigorous propaganda and have now embarked on a crusade to organize the entire city, street by street and block by block, pledging white people not to sell or rent to colored people, thus effectually establishing residential segregation in the National Capital. Needless to say, should this movement attain success in Washington, it will speedily be extended throughout the country and Negroes will find themselves confined to "colored districts".

Among the developments in Washington are the establishment of a daily newspaper, "The North Capitol Citizen", published by and in the interest of the white segregationists, which not only reports upon the progress of segregation sentiment but also keeps its readers accurately informed of the activities of the N. A. A. C. P. Distribution of the paper is achieved by the service even of children, who take it from house to house.

Among the segregationist achievements listed in their newspaper is the signing of an indenture by all of the 38 property owners in a square block of Washington, prohibiting the sale of any property in that block to a Negro or colored person for a period of 21 years. This indenture has been placed on record in the office of the Recorder of Deeds and Indenture of the District of Columbia.

Under the head of "Block Reports", the segregationist newspaper reports the formation of committees which collect money and pledge all white residents to an agreement not to sell their property to colored people. Under the headline "Randolph Place Doing Great Work", it is reported that "Plans are now being made to have an early meeting of all owners on this block for the purpose of signing or arranging to sign the 'white covenant' which is being widely circulated in this section and which has already been held legal by the courts in the District of Columbia".

It is the court decision here referred to which the N. A. A. C. P. through its attorney, James A. Cobb, has carried to the United States Supreme Court, where argument will probably be heard this April.

Under the headline "Street Continues to Get Results", it is reported that a local committee has "secured the signatures of all the property owners on their block to the 'white covenant' and Mr. Richardson who is a notary public is now finishing up the work of obtaining acknowledgments from all the signers, so that the paper should be ready for recording very shortly".

Something of the procedure of the white property owners is narrated in the following passage taken from the segregationist newspaper: "When members of an undesirable class are seen inspecting houses that are for sale and the neighbors may not even know the name and address of the owner, or whether there is any restriction in the original deed—immediate investigation and prompt action are required, which can only be obtained through an organization like that of the Bloomingdale Owners, with funds sufficient to employ and pay attorneys or to take whatever steps may be found necessary."

As an illustration of the effect of the situation in Washington upon the rest of the country and its influence in stimulating segregation propaganda elsewhere, there is the following item in the Washington paper:

"Some time ago a resident of Monmouth, Ill., wrote to the North Capitol Citizen stating that he had heard of the campaign being conducted by the Bloomingdale Owners and would like further information in connection with a similar situation existing in his city. We sent him a few copies of the Citizen". Again: "Another letter coming to us concerns the efforts of certain Maryland property owners to maintain the exclusively white residential character of their community. Learning of the Bloomingdale Campaign, they have sought our assistance, and we have responded with copies of the North Capitol Citizen which we believe contain all the information necessary to enable any organization of property owners anywhere, in or out of the District, to accomplish the same results which we have achieved here."

The cases now pending in the United States Supreme Court will, according to present indications, be argued in that Court during the month of April. The Association's attorneys, which include James A. Cobb of Washington, Moorfield Storey of Boston, Louis Marshall of New York, Henry E. Davis of Washington, and William H. Lewis of Boston, have been at work for some time in preparing the argument. It is hoped that in this momentous case a favorable decision may be secured.

THE END OF THE ARKANSAS CASES

The fight begun in October 1919, to save the lives of the 12 men sentenced to death and to free from prison the 67 others sentenced to long prison terms for alleged rioting, has resulted in a complete victory for the N. A. A. C. P. The last of the six men has been freed and all of the 79 are now at liberty. It will be remembered that this so-called riot was a carefully manufactured plot to impress upon the country the falsehood that these Negroes had organized to massacre white people and seize their land. Investigation by the N. A. A. C. P. proved that instead of such a plot, these Negroes had organized to secure legal redress against exploitation under the share cropping system. Some 250 men, women and children were killed during three days of rioting in which mobs raging through Phillips County slaughtered all Negroes that they could find.

The N. A. A. C. P., against what seemed at times overwhelming odds, fought for the men who were railroaded to prison and, through the excellent work of Scipio A. Jones of Little Rock and Moorfield Storey of Boston, carried the cases through the United States Supreme Court where they were won. This long fought legal battle resulted not only in the saving of the lives of 12 innocent men and the release of 67 others from prison but in opening up and placing before the people of the United States the whole nefarious practice of peonage in the South; in the exposure of the conspiracy which had been formed to justify the massacre of more than 250 colored men and women and which would have been used afterwards as an excuse for similar crimes; and in the winning in the United States Supreme Court a decision which stands as a protection for white men as well as black who may hereafter be tried in

courts dominated or influenced by a mob or mob spirit.

To the Branches of the N. A. A. C. P. and to the 130 contributors who furnished the $15,000.00 with which we were able to fight and win these cases the N. A. A. C. P. wishes to express its profound appreciation.

TWENTY-FOURTH INFANTRY CASES

Another notable victory has been the result of the efforts made since 1917 by the N. A. A. C. P. on behalf of the men of the Twenty-fourth Infantry sentenced to life and long term imprisonment for alleged participation in the rioting at Houston, Texas, in August, 1917. Since last February when the petition signed by 125,000 names gathered by the N. A. A. C. P. and cooperating organizations was presented to President Coolidge, 26 of the 55 men then in Leavenworth Prison have been freed on parole. The names of these men together with the date of release are as follows:

Isaac A. Deyo	June 5
Ben McDaniel	Aug. 16
Reuben W. Baxter	Sept. 17
Douglas T. Bolden	Sept. 17
Gerald Dixon	Sept. 17
Roy Tyler	Sept. 17
Jos. Williams, Jr.	Sept. 17
Albert T. Hunter	Nov. 10
John Lanier	Nov. 10
James E. Woodruff	Nov. 10
J. H. Hudson, Jr.	Nov. 13
John Geter	Nov. 26
John H. Gould	Nov. 26
James H. Mitchell	Nov. 26
Edward Porter, Jr.	Nov. 26
Grant Anderson	Dec. 3
William Burnett	Dec. 14
Chas. J. Hatton	Dec. 14
Robert Tillman	Dec. 14
Hezekiah J. Turner	Dec. 14
Fred Avery	Jan. 8
William Mance	Jan. 8
Henry Green	Jan. 15
George Hobbs	Jan. 15
William J. Hough	Jan. 15
George H. Parham	Jan. 15

The 29 men remaining in prison have been transferred to the Military Prison at Leavenworth because of the overcrowding of the Federal Penitentiary. As has been announced before, the sentences of these men have been reduced so that the last of them will be eligible for parole not later than January, 1928. The N. A. A. C. P. will continue its efforts until all of them are freed.

DENVER CONFERENCE AND WEST COAST

Rates quoted by the Pennsylvania Railroad to and from Denver, for various Eastern cities, and for the additional California tour, are as follows:

ROUND TRIP

From	*To Denver*	*To San Francisco*
New York	$ 93.32	$ 138.32
Washington	85.45	130.45
Atlanta	71.05	106.85
New Orleans	70.	85.15
Houston	52.	79.50
St. Paul	42.50	87.50
Boston	102.66	147.66
Chicago	41.	86.
St. Louis	36.	81.50
Cleveland	59.05	104.05

The summer excursion rates permit of a stop-over at any point and are good until October 31st.

The Pennsylvania Railroad offers trips to California from Denver, which may be taken after the Conference, at a round trip cost for railroad fare of about $45 in excess of the fare to Denver.

In case the number of people going to the Denver Conference from New York and vicinity reaches 125, the N. A. A. C. P. will be able to have a special train, otherwise special N. A. A. C. P. cars will be attached to regular trains. In any case the N. A. A. C. P. is to have its own special dining car.

The National Office urges all who plan to attend the Denver Conference to write us that we may have ample time to arrange.

LONESOME

MALCOLM H. CHRISTIAN

WHEN the hours pass without you
And the days drag slowly by
There seems less of cheer and gladness,
Less of sunshine in the sky.
When the world seems cast in shadows
And my heart in anguish lies
I get lonesome, little lassie,
For the sunlight of your eyes;
For the smiles that grace your features
And the music of your voice
Which alone when e'er I listen
Seems to make my soul rejoice.
Thru the lonely summer evenings
When there's nothing much to do
I get lonesome, little lassie,
O so lonesome just for you.

The Looking Glass

LITERATURE

EDWIN MARKHAM at the Morel Memorial Meeting held at the Community Church of New York City, as reported in *Unity:*

"Who heard the cry out of Africa and hurled
His strength against the shame that mockt the world?
Who was it, when the Congo's trails were red,
Cried to the King the judgment of the dead?
'Twas you who heard and struck the alarum-bell,
Morel.
"For toiling hosts you took the blast of scorn:
Your daring deed will profit souls unborn,
Your hope will kindle hearts on the long way,
Your truth will stand beyond the Judgment Day—
Stand tho the stars of the Zodiac rebel,
Morel."

We give the correct version of Countée Cullen's "A Lady I Know":

"She thinks that even up in heaven
Her class lies late and snores,
While poor black cherubs rise at seven
To do celestial chores."

We are reminded that the late Bishop Samuel D. Ferguson, Protestant Episcopal Bishop of Liberia, lived thirty years in Liberia and gave his whole life to that country. He was an able, cultivated Christian gentleman.

Providence, Rhode Island, offers three prizes amounting to $50.00 for a Poster Contest, the award being given to the contestant who designs the most suitable poster to represent the work of the N. A. A. C. P. and to be used in the Association in Providence. The contest opens April 19th and closes May 15, 1925. Persons interested should write to W. P. H. Freeman, 59 Meeting Street, Providence, R. I.

PERIODICALS—1924

"Are Negroes Workers?"—*The Nation*, July 23.
Southern Negro Labor in Cleveland Industries—*Monthly Labor Review*, July.
The Negro in Politics—L. A. Walton, *The Outlook*, July 23.
"This Ford's a Pullman Porter"—E. C. May, *Colliers*, July 5.
Coolidge on Colored Candidates—*Literary Digest*, Aug. 30.
The Problem of Negro Schools—G. V. Cools, *School and Society*, August 9.
"No Time to Hate"—W. O. Saunders, *Colliers*, August 30.
Attitude of N.A.A.C.P. to Organized Labor—*Monthly Labor Review*, September.
Charles Plummer, Radical—E. Merritt, *Outlook*, September 24.
Negro Migration—A. H. Harris, *Current History*, September.
Jim Denson—S. N. Cleghorn, *The Nation*, September 24.
The Negro Builds for Himself (Rosenwald Schools)—J. K. Hart, *The Survey*, September 1.
Southern Tribute to Negro Preacher—*Literary Digest*, September 27.
Black Voices—*The Nation*, September 17.
Black Blocks of Manhattan—Konrad Bercovici, *Harpers*, October.
The Negro Spiritual—*The Etude*, October.
Growth of Negro Business—*Literary Digest*, October 25.
Dilemma of the Negro—W. E. B. DuBois, *American Mercury*, October.
Jazz Bands and Negro Music—D. Milhaud, *Living Age*, October 18.
B. T. Washington on Negro Education—*N. E. A. Journal*, November.
Employment of Negroes—*Monthly Labor Review*, November.
Negro Migrants in Philadelphia—*Monthly Labor Review*, November.
Negro Migration—B. Fortson and W. Pickens, *The Forum*, November.
Negro Judge—*Literary Digest*, November 29.
Mary and Maggie—G. Marvin, *The Outlook*, November 19.
Primitive Black Man—W. E. B. DuBois, *The Nation*, December 17.
Negro Chemist—*Literary Digest*, December 13.
Curriculum for Negro Teacher Training Schools—H. M. Bond, *School and Society*, Sept. 27.
Why Negro Education Has Failed—G. V. Cools, *Educational Review*, December.
Negro Training Schools and Rural Schools—*School and Society*, December 6.

1925

Race Hate in Georgia—W. E. B. DuBois, *The Nation*, January 21.
Sierra Leone—W. E. B. DuBois, *Current History*, February.
African Civilization—W. E. B. DuBois, *The Forum*, February.

WHAT NOT TO SAY

FOR the rescue of such of our white friends as find themselves floundering when they face colored audiences, Dr. James Bond, Mr. W. W. Hadnott and Dr. J. W. Jackson were appointed a committee to give suggestions on this point at the recent staff meeting of the Inter-Racial secretaries at Atlanta. Here are six dont's:

(1) It is never wise in telling a story, to use the word "nigger" or "darkey". There are few words in the language more distasteful to colored people.

(2) A white speaker is on dangerous ground when, in talking to colored students, he refers to his "black mammy". Colored people are prone to doubt the sincerity of that approach. They are more concerned about one's attitude toward "black mammy's" grandchildren.

(3) It is both unwise and unnecessary to take up the cudgel against "social equality". White and black are agreed that there is no such thing as "social equality". Since nobody desires it, why waste time trying to kill something that is already dead?

(4) Avoid as far as possible a patronizing air in speaking to Negroes—lecturing them about "your people". No group, white or black, appreciates or profits by patronage.

(5) Intelligent Negroes resent having their race referred to as an "inferior" race, and the white race referred to as "superior". They believe that there is no such thing as wholesale race superiority, and that the only superiority is an individual matter of character, accomplishments and service. ("If anyone would be great among you, let him become the servant of all".)

(6) A white speaker desiring to gain the confidence of colored students should not talk about the education which "your people" need. The Negro feels that he needs all kinds of education, just as other people do.

EDUCATION

MRS. LORRAINE R. GREEN, Fellow in Sociology of the University of Chicago, has been speaking at Cornell:

"When the sons and daughters of colored people went to college and mastered the regular college subjects successfully they were no longer willing to be only the hewers of wood and the drawers of water. They aspired to be leaders in the professional and business world. But finding themselves blocked from participation with white people by racial prejudice in both races these educated colored people have devoted their lives to an improvement of their own race culturally. In this way there has been developed a race consciousness on the part of the intellectuals of the Negro people.

"This development of race consciousness has been a good thing in that it has given the Negro a self-respect and a pride of race which he has never had before. But it has had its bad effects in that it made the Negro more resentful of little manifestations of race prejudice to which previously he had accommodated himself."

On the other hand Cole Blease, the new Senator from South Carolina, has very clear ideas on the matter as reported by the Charlotte, N. C., *News:*

But I think the greatest mistake a white man ever made was to put his hand in his pocket to educate a nigger. You can't educate a horse or a mule or a cow, and you can't educate a nigger. They weren't made to be educated. We don't need them for lawyers or pharmacists and all that. They were made to cut wood, draw water, and work in the fields.

In contrast to this we may quote the words of James J. Davis, United States Secretary of Labor:

We do not live in this country as a white race or as a black race, but, rather, as full-fledged Americans, all under the same flag and the same Government. Hence all must be prepared to carry the burdens of our country, that all may share fully in its joys and its progress.

The Negro migration of the past eight years has taught us the lesson of the double cost of educational neglect. These migrants, to whom a large measure of training in the industrial and educational standards of America had not been previously available, though they rapidly adapted themselves to the new conditions of the industrial and community life to which they migrated, have themselves felt the effect of insufficient training; the sections to which they came have been severely taxed, not only in dollars and cents, but in the extra strain upon their welfare forces and educational institutions; and the sections from which the migrants departed have felt the loss of man-power, which could have been more helpful and contented had it been adequately prepared to meet high standards of industry and education.

To this we may add the fine words of Phillip Veger of the Philadelphia Inter-Racial Committee:

The crux of the so-called Negro problem is not a difficulty peculiar to this problem, but is the common difficulty of securing from those in actual possession of power the justice due to those so situated that they cannot enforce their just claims.

This is the same difficulty that is the crux of the problem between labor and capital, between the small merchant and the powerful trust, between the small nations and the world powers.

There is still enough decency left in people to make them, no matter how strong, try to find a cover for their injustices; and so it would seem that publicity would offer a check that would be at least partly effective. It will, therefore, be important to maintain agencies to watch for movements and legislation that will give cover for oppression, agencies that will publicly lift the cover from such purposes.

However, the only real cure will be effected in the conscience of the individual who makes up the people, for as the individuals so will be the nation, the race, the group.

AN UNPLEASANT PERSON

The Macon Telegraph **says:**

There are those who have eagerly looked forward to the day when *The Nation* would expose the shortcomings of Georgia.

This week it is done. Georgia: Invisible Empire State, is the title given to the forty-

ninth article in the series on These United States. It is written by W. E. Burghardt Du Bois, native of Massachusetts, professor of economics and history for fourteen years in Atlanta University and present editor of *The Crisis*.

* * *

I am sorry the editors of *The Nation* selected Dr. Du Bois for the task. There is no fundamental reason why a Negro should not be as well fitted to disclose our sins as is any white man in the world. But the fact of the author's color will be used by bigoted opinion as an excuse for discrediting what wisdom he has uttered.

"Thus in Georgia," says Dr. Du Bois, "democratic government and real political life have disappeared. None of the great questions that agitate the nation—international or national, social or economic—can come up for free discussion. Anything that would divide white folk in opinion or action is taboo and only personal feuds survive as the issues of political campaigns. If real issues ever creep in and real difference of opinion appear—'To Your Tents, O Israel' —Do you want your sister to marry a 'nigger'?"

To which sapient statement of conditions, this reviewer adds a dejected Amen.

* * *

I cannot, however, give endorsement to all the views Dr. Du Bois voices. It seems to me that he has frequently stretched his theory a bit too far, tied his interpretations by too tenuous a cord to his facts.

The Akron, Ohio, Topics adds to this:

Despite the somewhat acid quality of the writings that appear under the name of W. E. B. DuBois, leading exponent of the work of the Association for the Advancement of Colored People, I found Dr. DuBois, in a recent interview, filled with a great deal of kindness toward white people in general. The memory of his rather drastic denunciation in a discussion of the Negro problem entitled "The Dilemma of the Negro" in the *American Mercury* of October rankled in my mind and I was scarcely prepared for such a man as presented himself at my office. . . . . .

In his address before 700 colored people at Perkins Auditorium, November 28, Dr. DuBois stressed the necessity for Negroes to meet their problem in America. . . . After his address, which we marvelled at the audience's ability to grasp, the National Negro Anthem was sung by the West High School Negro Chorus—rich and beautiful in tones with the inimitable warmth and plaintiveness characteristic of the race.

As I, born a prejudiced Southerner, the only white person in the audience, found my way out amidst hundreds of colored people of varying shade, I could but wonder at the tremendous advance that has been made by a people who but half a hundred years ago were held in fetters of slavery and bonds of subjugation by my own people of the South. And it seemed not improbable as I mused over the future that within a few hundred years Negroes would be found occupying places of equal importance beside the whites.

The Virginian-Pilot, Norfolk, Va., concludes:

There is work for all individuals and agencies concerned that the dwelling together of two races in America shall work out to peace, understanding and mutual respect, instead of to friction and conflict. Certain influences are at work to produce unrest. Some of them are broadly sketched by Dr. W. E. B. DuBois in an article in the October *American Mercury*. This able student of the American race question is troubled by misgivings. How far they are real and how far fancied is for time alone to tell. But time has a way of devising solutions for problems that earlier generations regard as insoluble. That is likely to happen in the case of the problem under discussion.

The Virginian-Pilot does not pretend to know what the solution will be. It can only join with those of both races who hold that sufficient unto the day is the problem of the moment. That problem is to eradicate racial injustice, to exterminate the lynching practice as something vile, savage and utterly unworthy of a civilized people, and to collaborate to the end that the colored people of the country, particularly the colored people of the South, shall have a fair opportunity to improve their economic status, their manner of living, their education and their culture. To assume that this self-development of a retarded race taking place in the presence of a race more advanced, presages dire conflict for the future—some of our social analysts, Dr. Du Bois among them, make precisely this prediction—is to assume that intelligence is a dis-service to civilization instead of a boon.

INFORMATION

A young authority on race problems, concealed under the pseudonym of "A Southerner", writes the following in *The Owl*, organ of the students of the College of the City of New York:

To-day, though the Federal Bureau of Education contributes only one-fifth of the amount to Negro education that they appropriate for the education of the whites, there are over twenty-five Negro colleges supported by the Baptist and Methodist churches throughout the South. The vast majority of the members of these two religions are southern whites who realize the advantage of supporting institutions where the Negro has the opportunity to develop among his own people. Berea, Fisk, Spelman, Clark (in South Atlanta), Rust and Livingstone College are only a few of the institutions of higher learning supported in a large measure by the South.

In 1900 at Montgomery, Alabama, a conference of Southern men was held in which it was declared that the only solution of the Negro problem, as a sectional or a national issue, is "honest and inflexible educational and property basis, administered fairly by black and white". At the Georgia Equal Rights Convention held at Macon, Georgia, in 1906, William White (editor of the *Georgia Baptist*) launched the Niagara Movement which aimed to secure freedom of speech, an unfettered and unsubsidized press, and the recognition of the principles of human brotherhood for the Negro in the South.

Two such movements alone, advanced by intelligent and far-seeing Southerners in the heart of the South, should be sufficient to contradict any belief that the Southerner desires to oppress the Negro.

This is all correct except that the Federal Bureau of Education contributes *nothing* to Negro education in the South; the Southern whites only meagerly support *one* Negro college; and to hear the "Niagara Movement" put down to the credit of the white South is enough to make the sainted editor of The *Georgia Baptist* arise from the dead!

THE N. A. A. C. P.

The Florida Sentinel says:

"Of the cultural Race movements, the National Association for the Advancement of Colored People alone has survived the knocks from within the cultural ranks. Here in the South this association is almost a dead letter not because of the common people but because of the cultured and well to do elements. Of course, all pretend to approve the association's major program but they find fault with the methods of carrying out the program—the appeal to the public for financial support; as though the members of the association should take the money out of their own pockets in carrying on the work; they accuse Dr. DuBois of wanting to be white; they balk at white membership and officers. And yet, these same people will eat dirt to associate with white people on inter-racial committees and in the . . . . . Can you beat it?

The educated Negro in the South is a conundrum.

Miss Hallie Q. Brown publishes the following dithyramb:

I have just read with interest the fine plan submitted to the country by Dr. William C. Matthews, National Organizer for the Republican Campaign Committee. It is so clear and comprehensive that no thinking citizen of this country can fail to subscribe to the tenets enunciated. I am in hearty accord with the proposition, especially am I pleased to see that women are embraced in the plan. Four years of political work have demonstrated that our women are a potent factor, a host with which to reckon.

To which we can only add, *My God!*, and append this item from the Charlottesville, Va., *Daily Progress:*

Discontinuance of the fourth class postoffice at Blenheim, Albemarle County, is recommended to the Postoffice Department.

Abolition of the office is proposed in order to circumvent the appointment of a colored postmaster in Virginia.

That the office be abolished is the suggestion of Congressman Thomas W. Harrison, in whose district, the Seventh, the office is located.

Recently the white postmaster, Ricks, resigned, and in the process of finding a successor it eventuated that Cheyney L. Morgan, a colored woman, was certified as the only eligible.

Our Republican Postmaster General asked Congressman Harrison for his opinion!

"CHRISTIANS"

The Macon Telegraph, talking of "Jim-Crow" Christianity, says:

And both the comedy and the tragedy in the situation is that the elements of our population who cry "nigger" quickest and loudest—who have the most prejudice against Christian and humanitarian effort and association to uplift and help—are the ones who are primarily responsible for race corruption and race degradation. Since we are so intimately bound up with the Negro race in so many forms of contact and association, the hope in the situation is for the right contacts of helpfulness—of Christian uplift, enlightenment and transformation—to become large enough, pronounced enough and vital enough to counteract the inevitable lower contacts. Certainly, the Lord and the Lord's people, rather than the enemy and his people, should have the major contact with the colored people.

In which case we would passionately pray that the editors of the *Nashville Christian Advocate* should be kept just as far from us as possible so long as they allow men like "Henry W. Rice, M. D.," to publish filth like the following:

Does anyone believe that social equality with the Negro will ever be foisted upon the South? Or the North, for that matter? The writer does not think that we are under any moral obligation to socialize with anyone, nor that it is necessary to degrade ourselves socially in order to life up another race, be it Negro, Malay, or Turk. Jesus did not lower himself to lift up the fallen woman. He did not socialize with her.

The Outer Pocket

San Francisco, California.

Blood tells—modern science is proving how it tells by chromosomic count—and the fact that probably every white man in this country has Negro blood derived from the Roman invasions of Egypt and Hannibal's invasion of Europe, is a fact that might prove leavening to the lump of racial superiority which the white man assumes as his burden.

Personally I am glad to be able to approach proof that I have black African ancestors, though my people have been white since before Christ so far as names tell. But my name, Loomis, derives from Lumhals, which in turn derives from Lumalgus, and the latter is a bastard Latin-Hebrew word rather illuminating in the light of what everyone knows about the seeding purpose of war. Lum is loin, algus is the sacred pines, and a pretty, or a rapinous love affair between a centurion and a Hebrew maiden is clearly indicated by it. The Hebrews, during their sojourn in North Africa acquired the mixed bloods of the Pharaohs beyond question, and some of the pharaohs (Aknaton) were of a definitely mulatto cast.

Count of Loomises has been kept only 400 years; but in that time some 2,000,000 children carrying these ancient strains have been injected into North American society; with doubtless an equal number born and bred in England—but they were breeding and intermarrying back to the time of the Roman occupation of the Isles. So, if Dr. Jordan can claim we are all the inbred descendents of Charlemagne— and prove it, I can make the same claim for my own special lineage, for men who preceded Charlemagne must have left a descent that mingled with his.

I personally thank my stars that I may (must) have a negroid connection. To it I attribute my emotional warmth, my humor, my fondness for ardent effort of various kinds. The keen, cruel northerner in me is a stranger to these kindnesses.

I went to school with Negroes in Connecticut, and liked them though the particular family was rather too much run down at the heels. I have continued to like Negroes and have never had the least qualm of prejudice against them. Not even their odor offends—for there is no ill odor between friends—odor depends entirely upon the set of the nose. If it be set in scorn and disdain, it will be troubled by stench; but otherwise there will be no stench to trouble it. Watch a dog sniffing evil things—how he smiles as he does it, how evidently his nose brings good tidings. There's nothing more relative than the things of dislike and distaste.

I'm a peddler of the world's ideal, so I may as well enclose you a sample, with this. The happy world will be a united world. The united world will be a world that can afford to make no distinctions against anything, (color, creed, tongue). It will therefore be a completely miscegenated world—one people, one race, one aim—the happiness of all.

All this buncombe called civilization will have very little to do with it, except that it will have made it possible by wearing people down until they sicken at the very thought of money, of position, of power for any purpose save individual self-expression—which is not obtainable in the posture of one seated at a desk letting his legs and arms atrophy while his head turns into a dynamo.

CHARLES BATTELL LOOMIS, JR.

Saratoga Springs, N. Y.

I HAVE your circular letter respecting adding and securing new readers for your magazine. I renew my subscription because the Magazine has such important relation to the Negro in whom I have such faith and which constitutes one-tenth of our population.

I confess, however, that I do not feel justified in advising others less well informed than I am to take the Magazine because I do not feel that its temper nor its general drift is helpful to those who have only the meagre knowledge of the great educational problem as it exists the world around.

GEORGE FOSTER PEABODY.

United States Veterans Hospital,
Tuskegee, Alabama.

Do let me thank you for THE CRISIS ar-

ticle. You may be pleased to know that on New Years day, I received a very fine letter from Mr. George Foster Peabody stating his interest and his support to the Library as a result of the CRISIS article.

SADIE M. PETERSON,
Librarian.

The best magazine edited by colored men that I know of. I advise everyone to read it.

JULIUS ROSENWALD.
In a speech in Chicago, February 3, 1925.

Colorado Springs, Colo.

I recognize the right of the men who compose the editorial staff to vote as they please, although I doubt that they have the right to use a magazine, supported by general subscription, for political propaganda. There is no doubt, however, that I have a right to support or refuse to support any organization or publication with whose policy I disagree. I do decidedly and emphatically disagree with the editorial policies of THE CRISIS during the past campaign. I think it has injured the value of the Association for good to an immeasurable degree.

SAMUEL H. KINSLEY.

Washington, D. C.

I write to thank you for your splendid editorial in the September CRISIS on "The N. A. A. C. P. and Parties". You wrote the truth when you said: "Any black man who votes for the present Republican party out of gratitude or with any hope that it will do a single thing for the Negro that it is not forced to do, is a born fool." Your editorials on politics are the sanest, the most informing and the most intelligent of any of the Negro newspaper editors in America.

THOMAS L. DABNEY.

Youngstown, Ohio.

I have always said, and am convinced as never before, that Garvey and his mess have done more harm in breaking up peace and good-will not only between the white and colored races, but within our own race, than could have been done otherwise in fifty years. Keep after this lunatic and traitor until he is put where he belongs.

JOHN T. OGBURN.

Nashville, Tenn.

Finally, in these days when we have so few men that will tell the truth and refuse to "lie for crumbs" to run "Jim Crow" schools and otherwise, we feel proud of the one who is willing to pay the price, stand erect, look America in the face and condemn all that is wrong and with hopeful prophecy. God bless you! Your stand and ability to defend it is our greatest hope.

J. A. MARTIN,
Editor Sunday School
Literature, C.M.E. Church.

THREE HUNDRED YEARS AGO

COUNTÉE P. CULLEN

THREE hundred years ago there was a land
And two who moved
With one fair thought: meet hand with hand,
And to be loved.
Then came a ship and strange, pale men
Who gave me drink
That made me sleep; I woke—and then—
The broken link.
I am not sure that you were moved
At all, or wept;
For you were young and much beloved—
Perhaps you slept.
But there was blood, and sweat, and hell,
And tears for me,
Till one whose voice was like a bell
Said, "Go, be free!"

The chains were off, but other things
Still held me slave:
A stretch of land where gray sand clings
To a warm white wave.
But more than this, there was your face,
Beautiful and wise—
Oh, I have sought them every place,
Your face and eyes.
Three hundred years ago, and yet
A day ago;
There still the red suns flare and set,
The dark winds blow.

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—HARRY A. WILLIAMS,
Vocalist, New York, N. Y.

Miss Evangeline E. Harris has a voice of unusual brilliancy and sweetness, and we, here in Boston, have enjoyed hearing her sing. I am sure she will give the same pleasure to lovers of music wherever she appears.
—CLARENCE CAMERON WHITE.

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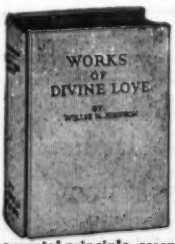

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